

THE CHRISTIAN CENTURY

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A Letter to the Church

By Edward Scribner Ames

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CHICAGO

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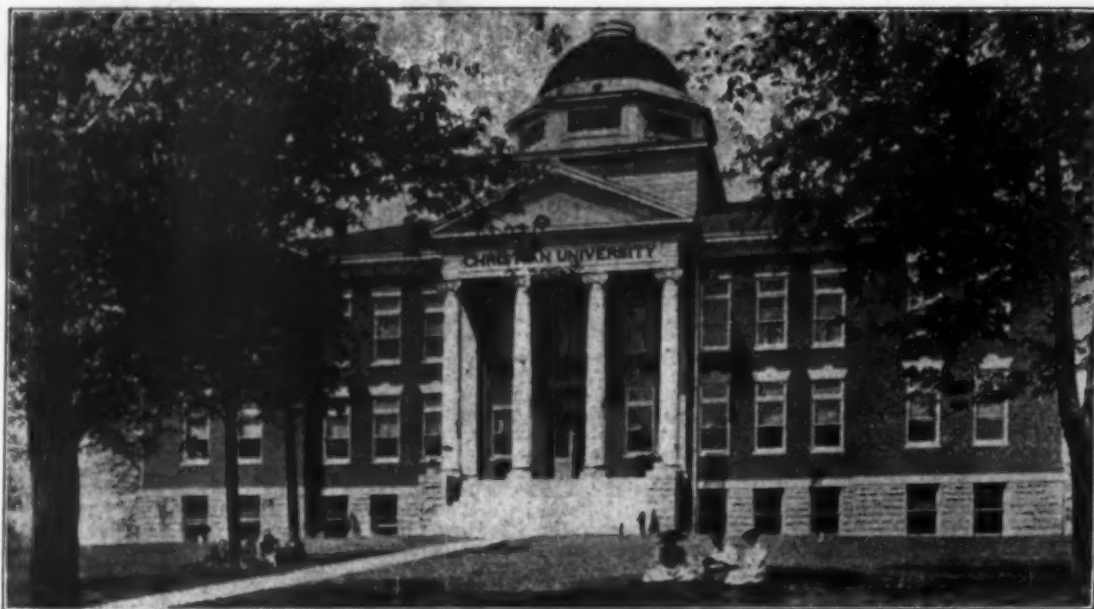
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The sincere desire of most Christian parents is to put first things first, but they find it almost impossible. Custom and fashion are largely contrary to them. They feel incompetent to teach the Bible, or anything else. If there were no public schools, children would grow up as ignorant of spelling as they are now of God. With only one hour per week and such unpaid teachers as it can enlist, the Sunday School has wrought wonders, but its efforts must be greatly reinforced.

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But, of course, the emancipation and enrichment of the individual is only the beginning of many multiplying blessings. He becomes a leader in the church, either locally or as a minister or missionary. Every Sunday school he touches becomes more efficient in its divine mission and every home he enters is henceforth a fitter place for children to get their growth.

Indeed, the abiding fruitage of the days when family worship was the daily rule in Christian homes and higher learning was wholly under Christian auspices, has saved our American civilization from utter ruin. The times have changed and the old order has passed, but somehow the eternal necessities must still be met.

That the thirty colleges of the Disciples of Christ may be so strong, so true and so large that they shall not only save their own students, but help mightily toward putting an essential Christian quality into all the education, and so into all the life, of America and of the world, is the end to which the Men and Millions Movement is giving more than half of its funds and its attention to "Christian Education, the Hope of the World."

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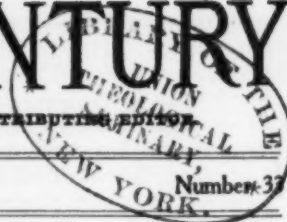
THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

AUGUST 16, 1917



Finding Life's True Way

WE NEED MORE THAN A SIGN-BOARD FOR LIFE; WE NEED A GUIDE.

Every soul born into the world comes with a sense of wonder and strangeness. Each looks out upon a world which is full of surprises and problems. There is the instinctive appreciation of what it means to be alone. The baby's cry is a social demand. For awhile he must be almost completely dependent upon her who gave him birth. Soon he finds a teacher and friends and comrades. None of these walks very far with him along the road of life.

★ ★

Life has its sign-boards. In the few thousands of years during which humanity has written down its impressions, there has accumulated a vast literature which is chiefly concerned with man's walk through the world. These books are the sign-boards of life. They have great value for the lonely traveler, but since no man can take quite the same road as another man, and since these sign-boards give such a variant testimony about the true road of life, the traveler is much perplexed. After reading all their directions he still feels that he must seek the true way of life for himself.

Christ is the true guide of the human soul. It is his work not only to take every traveler along the way he should go, but also to bring him safely through to the great goal of life.

★ ★

Many have misapprehended the true dignity and worth of the religion of Christ by seeking to interpret it as something without the significance of such a large program. Salvation has been interpreted in magical terms and in doctrinal formulas. People are to be saved by ordinances, or they are to be saved by beliefs. The true salvation is by neither, but is by faith in a Divine Lord who is the guide of the soul seeking to find the true road of life.

How strangely misled are some of our fellow-travelers! Some are walking in the road of rebellion. There is a literature of protest, sometimes served up in the most aesthetic form, and charged with the brilliancy of great minds, whose only message is to reject the experience of the race and its religion. There is no substitute, except the glittering generalities of the anarchistic thinker who talks about "returning to Mother Earth."

★ ★

Some of our scientists have tarried long in museums comparing the skeletons of monkeys and men. The difference in bony structure is not significant. They have been led to think of their fellow-men as animals; they do not see that man has a mind which is worlds apart from the attributes of the highest animal. We may learn something about human life by knowing its animal origins, but

none are more misled today than those who find these things completely determinative of the life of the civilized man of the twentieth century. A more perfect animality is not the complete goal of human progress and achievement. This is the fallacy of origins.

★ ★

Christ is still the great guide for men of the modern world. He saw the dignity and worth of personality. His conception of a free personality is not that of a rebellious personality such as has deluded the mind of the anarchist. "Ye shall know the truth and the truth shall make you free." Not in struggle with our fellowmen, but in co-operation with them, is the highest destiny of life to be worked out.

Differing from the naturalist, Christ insists upon the spiritual nature of man: "Seek ye first the kingdom of God and his righteousness and all things else shall be added unto you." Food and raiment must wait on faith and purpose. We are not earth-worms, but children of the light!

★ ★

Under the leadership of our great Guide the noblest souls of history have come into their glory. Some have grown up in the Christian church, in a Christian family and a Christian community and never realized that their spiritual heritage is from Christ. Giving the praise to schools, or to philosophies or to other influences of a superficial character, even some who are faithless to the faith yet shine in the glory of Christ all unconsciously.

The Christian knows the Guide of his life and avails himself in largest measure of the help of this Guide. He knows not only the Christ of the gospels, but the Christ of every-day life. He walks with one whose word is not entombed in a document, but who keeps daily the promise that the Comforter is to lead into all truth.

★ ★

Of whom shall it be said that his life was a success? We have many false standards. Neither money, nor fame, nor talent, nor power can be other than one of the tools of life. None of these is to be regarded as the infallible token of a successful life.

Our great Guide in his earthly life found life's deepest meaning. His life was filled with both work and play; it knew both companionship and solitude; it was spent at the wedding feast and at the funeral. His life shirked none of the big human experiences. In the shadow of the cross it was full of a holy joy. In sacrifice there was gladness. Our Lord had a great wealth of wonderful experiences, but greatest of them all was the Love that united him with men and with God.

As he guides us, our walk may not be through Galilee and Perea, but it shall be to the richest of all life's values. Truly he is the Way.

EDITORIAL

THE REVIVAL OF HEROISM

IN the sordid pre-bellum days we used to question whether the spirit of heroism had left the earth. Indeed, we were reminded by foreign missionaries and slum workers that a few might live sacrificially, but it was today doubted whether anyone would deliberately die for a cause. The war has brought the convincing answer. As the enlistments go on from day to day, we find young men taking their lives in their hands in behalf of their native land. The spiritual gain of this unselfish attitude is most pronounced. We shall hope for a day when this fine spirit shall be dedicated to a higher cause than war; but better even the horrors of war than the spiritual deadness of a community where men are found cold and selfish.

Heroism is a kind of surplus energy in the soul of man. The late Professor James showed us that even after a man is tired, there is a sort of second wind which can still carry him a long way. Heroism is the revelation of new reaches of courage and will-power that lie out beyond the ordinary every-day experience.

Heroism implies a recognition of the ideal interests of man. The reckless daring of man who holds life cheaply is not called heroism. It is only the devotion of a life to a great cause which can be given that name.

It will be seen, therefore, that heroism takes on a decidedly religious quality. It was a glory to the early church that its martyrs knew how to give up life in devotion to their great cause.

After the war, there should be available for every kind of ideal cause this new force of heroism that has been let loose and which will seek new worlds to conquer when once the militarists of Germany have been tamed.

It is the heroic note that the church has needed in recent years. People have not been ready to work. They have sought the easy pews and the comfortable service. It will be a great opportunity for religion if we can succeed in enlisting for Christ the heroes of these war years.

PAGANIZING THE CHRISTIAN WORLD

THE legalism that has dogged the steps of the Disciples has set up a plan of salvation from the scriptures and has made every item of this program an absolute essential to Christian status. Especially has baptism been insisted upon by our legalists.

Alexander Campbell brought this folly to naught in 1837 by a *reductio ad absurdum*: "In reply to this conscientious sister, I observe that if there be no Christians in the Protestant sects, there are certainly none among the Romanists; none among the Jews, Turks, Pagans, and, therefore, no Christians in the world except ourselves, or such of us as keep, or strive to keep, all the commandments of Jesus. Therefore, for many centuries there has been no church of Christ, no Christians in the world, and the promises concerning the everlasting kingdom of the Messiah have failed, and the gates of hell have prevailed against the church. This cannot be, and therefore there are Christians among the sects."

Alexander Campbell insisted that all Christians were imperfect, some in the matter of an ordinance and

others in the deeper matters of the spiritual life. It is to the credit of the great reformer that he insists that if he were to choose among imperfect people, he would choose those whom he found imperfect in the matter of formal exactness in an ordinance rather than those lacking in the graces of the inner life.

METHODIST HOME MISSION PLANS

THE Methodist Episcopal church has recently held in the city of New York a conference on Italian work. The meetings were conducted under the auspices of the Board of Home Missions and Church Extension. A policy was there formulated which has significance for all evangelical bodies. While the particular problem considered was that of Italian work, in which Methodists have a special interest, the conclusions reached are in a broad way applicable to the work among all sorts of immigrant groups.

The first item in the proposed program is the education of American young men for home mission service among the Italians. It is not assumed that the candidates for home mission service may have an indifferent sort of training. They are to have full college and seminary training, and during the period of this training they are to have "clinic" work in an Italian parish. This assumes, of course, a progress in immigrant work with this race which has not been achieved with some other races, such as the Poles. These young men are to be given a year in Italy at the close of their training in this country in order that they may understand the old-world origins of the people they propose to serve.

A further important element in the program is the training of native Italians for work among Italians in this country. These men are not to be given short course education, but full college and seminary courses. They also are to keep in touch, week by week, with an Italian parish during their training. They are to receive lectures on Italian culture in the language and in every way are to be inspired to an intelligent sympathy with what is best in Italian life. These Italian young men will work side by side with American young men.

There is to be founded an Italian Methodist weekly which will carry to the different Italian Methodist groups news of their work. It is understood, of course, that such a paper would lose money. For this reason it will be subsidized by the Book Concern of the church.

Many other important decisions were reached at the conference. These give evidence of the epoch-making changes coming in home mission policy. Disciple home mission work will continue to accumulate deficits from year to year until there is evidence of a firm and intelligent gripping of big policies for our work.

PREACHING IN THE NEWSPAPER

THE lack of the publicity consciousness in the average minister is astonishing. The Sunday notices provided by the newspapers for the churches of Chicago are printed free, and yet in some denominations less than 10 per cent of the ministers use this free space. Every church that does make use of it finds some new people every year.

A certain city in the middle west has seventy ministers, and the daily newspapers of the city offered to

carry sermon material every week free if this material was prepared for use. It was possible to interest only twelve men in this appeal and that for only part of the time. If the manufacturers of breakfast food were asked to fill free space on like terms, there would be no hesitation. Yet the church needs the publicity quite as much as do the breakfast food people.

More than half of the people in the average community have membership in the church. Many of the remainder are interested in churches. There are relatively more people interested in churches than in baseball. If religion knew how to talk in newspaper language, there is no reason why the religious matter in a secular paper should not exceed the amount devoted to sporting interests.

Paul, who was all things to men, would never have neglected such an opportunity. He rejoiced in every kind of preaching of the gospel. Jesus, who sent messengers before His face (for lack of newspapers) would perhaps announce His coming in another way were He at work today in one of our cities.

There are sermons, of course, so much out of touch with the daily life of the people that the best-intentioned editor would prevent their going into print, for the sake of religion itself. The sermon subjects announced these days, however, show that neither the sensational nor the obscurantist themes rule, but they indicate that an intelligent modern interpretation of religion is coming into new favor. For this reason, newspapers would print many sermons, at least in part, if religious leaders showed appreciation of such service.

THE PUBLICITY INSTINCT

NOT every movement in the world has the publicity instinct. There are sometimes men and movements of worth which seem to live quietly and unostentatiously and therefore ineffectively. On the other hand, there are other movements which know how to get into the newspapers and get themselves talked about.

The I. W. W. is not really such a big and powerful organization of working men. In most communities, the majority of hand toilers are on the outside of this strange unionized socialism that is always talking about "direct action." But this organization does have the publicity instinct. It burns down haystacks, and over-crowds jails and does such unusual things as to compel the newspapers to notice it. There was an enormous difference in the news instincts of Roosevelt and of Taft, which once wrote itself unto American history.

The two attitudes are to be found in the Bible among religious leaders. Elijah was always retiring somewhere. Elisha lived in a school of the prophets and frequented the haunts of men. Isaiah named his boys for his favorite doctrines, so as to get these doctrines preached every day. At one time he went through the city half naked in a captive's garb that he might impress people with his message. John the Baptist waited in the wilderness for people to come out to him. His was a great triumph, but the publicity consciousness led Jesus to send disciples before his face to announce his coming.

Nearly any one could think out ways to get into the newspaper. One could marry a couple on roller skates or in a balloon. He could preach in a bathing suit, or stage a boxing match in a parish house. This crude

press-agenting has been well called "sensationalism" and is to be condemned by all right-thinking people.

The ideal attitude, however, is not to wait around proudly until some enterprising editor finds our church or minister good copy. The live church learns to feel the human interest in certain phases of religious work and play these up. Paul was all things to all men that he might win some.

CONSERVATISM AND HERESY-HUNTING

THERE is a difference between a "hound of the Lord" with a great jealousy for the reputation of the church and the alley dog who runs out for his own amusement or profit to bark at the heels of any doctrinally strange-looking gentleman. We all know very conservative people who have dignity and respectability. We may not share their opinions, but we can love them for their loyalty.

The heresy-hunter has often been the man who cried "stop thief" to conceal his own doctrinal speculations. A man who has written much against his brethren, naming them by name, once said to a select few, "I have had the good sense not to talk about my heresies." With a flash of revelation he showed himself in the sorry status of a man who had driven other men out of positions without having any real sense of difference with many of them. Their sin had been that they had talked, and his virtue had been that he had concealed his inner light. The old age of that man will be a lonely one.

The Pharisees hounded Christ for alleged heresies. They accused him of blasphemy and of perverting the law. Christ boldly stated the antithesis between his doctrine and what had gone before, but he claimed freedom in the truth. The heresy-hunters of his day were concerned about temple profits and many another worldly thing.

The Judiazers were the heresy-hunters who dogged the steps of Paul all his life. The great apostle lost patience with them in his Galatian letter and cried out, "Let them be anathema." Usually, however, he was satisfied to set forth his faith and to defend it, though his enemies were always raising personal issues and trying to impeach his apostleship.

In all the history of the church, there is no more sorry figure than that of the man who has dogged the steps of his fellowman, seeking his undoing because of a difference of opinion. It is not by such devices that older views of religion and life shall be made to stand.

BE RIGHT AND DO RIGHT

THROUGHOUT the medieval period of church history, the emphasis in religion was more on activity than on inner ethical principles. The activity demanded by the church was in the matter of prayers, making pilgrimages, going through forms of penance and similar things.

When the Protestant reformation came, the center of interest was changed from religious observances to a big spiritual principle, that of justification by faith. Luther shared the conviction of Paul that one could never be rid of his ethical struggles without a change of spiritual viewpoint. While religious activities have their place in life, they flow naturally from the inner principle which gives them meaning.

After Luther's day, Protestant preachers began to set up new substitutes for the gospel. A new asceticism was preached of "renouncing the world." Games, theaters and amusements were denounced as being of the world and all who shared in these things were disciplined for walking disorderly. A Protestant rule of life succeeded the Catholic rule of life, and both neglected the inner principle.

We cannot too strongly insist that we must first be right if we would do right. Conduct proceeds out of the secret things of the heart. Long before a man does a dishonest thing, he has in reality renounced his code of honesty. Impurity is preceded by lascivious thinking. The moral security of any man can be assured only by keeping his heart right, for then and only then may he be certain that the tempter will not come upon him unawares.

DEVELOPMENT OF ARCHITECTURAL TASTE

THE old church at Bethany stands there as a witness of the architectural ideas of early Disciples. There are two front doors and the pulpit is in the center. It is said that Alexander Campbell insisted upon the church being built in that way so that people could not go out from a two hour sermon without making themselves conspicuous to the whole congregation.

There were hundreds of those rectangular churches built over the country and many abide to this day. Then came the craze for churches with a pulpit in the corner built after the Methodist style. The Disciples were able with little difficulty to introduce a baptistry into this kind of auditorium, just behind the pulpit. This corner-wise auditorium usually had a "lecture room" to one side to take care of the audience on great occasions.

It is only in recent years that we have found an

occasional city congregation with the courage to erect a Gothic church. This type of architecture, so worshipful, so eloquent of all the Christian values, has been appreciated by only a few. The First Church of Springfield, Ill., has a beautiful building of this type.

There is need among us of an expert in church architecture. He ought to be a minister, a man of refined religious feelings. He ought to be a man who had nothing to sell and whose authority would rest in his unselfish service to the churches.

The Disciples ought to be able to express their great catholic and evangelical message in stone to be read by every passer-by. They will only be able to do this when they understand what church architecture has meant in the past.

LOCAL CHURCHES AND PATRIOTIC SERVICE

THE local churches in many sections of the country face unique opportunities of Christian work in connection with the war. At Rockford, Illinois, it is estimated that there will be fifty thousand soldiers camping near the city; this will be an added population equal to that of the city itself.

In many sections of the country the churches have been providing Sunday dinners in the homes of members for the soldiers who attend church. This gives home-sick men a touch of home life.

In other sections the soldiers are being utilized in church work. At Leavenworth, Kansas, they attend services in the Presbyterian church and help with the music. In other sections they are active in Christian Endeavor work. Thus they are not regarded altogether as a field, but also as a force.

Some congregations are erecting new buildings and reorganizing their program in order to meet the new needs. Pastors whose fields happen to be near the camps must now certainly learn the art of preaching effectively to men.

The Photographer

I have known love and hate and work and fight;
I have lived largely, I have dreamed and planned,
And Time, the Sculptor, with a master hand
Has graven on my face for all men's sight
Deep lines of joy and sorrow, growth and blight
Of labor and of service and command—
And now you show me this, this waxen, bland
And placid face, unlined, unwrinkled, white.

This is not I—this fatuous thing you show,
Retouched and smoothed and prettified to please;
Put back the wrinkles and the lines I know;
I have spent blood and tears achieving these;
Out of the pain, the struggle and the wrack
These are my scars of battle—put them back!

—Author Unknown.

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A Letter to the Church

By Edward Scribner Ames*

MY DEARLY BELOVED:

SHALL I tell you how I like best of all to think of you? Well, you are to me a very real person, sedate enough, but capable, on occasion, of gaiety and wit. If one only sees you on Sunday morning, quietly seated with folded hands, relaxed and listening; or at most rising decorously to sing a hymn, one cannot imagine what you are like at the annual dinner, at a party, or even at your regular Sunday afternoon tea. I like to think of you in all these ways at once. I feel at home with you in many various moods.

Some complacent people who do not know you so well, seeing you only in repose on Sunday morning, think you are rather drab and prosaic enough through and through. Others, meeting you at no other time than at your parties, believe you to be worldly and not genuinely religious. Sometimes they criticise you severely, and then I am deeply grateful that I know you so well. If I have opportunity it is a great pleasure to tell them how many-sided and varied your interests are.

* * *

You are to me a very wonderful being, a kind of fusion of all the persons who are members of you. A composite photograph hardly describes you. It is more as if your face were made up of many faces, not blended into one, but each distinct, and yet so wrought together as to form the outline of a beautiful countenance. I have seen pictures of Uncle Sam which were also maps of the United States, New England being the forehead, the eyes New York, the other features appropriately distributed along the eastern coast, ending with Florida as the characteristic beard.

Now, if all the states could, at the same time, be represented by masses of faces, every one clear cut as a cameo, pressed together within the one great inclusive head, we should have the symbol of our great national personality, constituted of the individuals who make up our total population. Some people contend that Uncle Sam is not a real person, but I think he is, although he is not real apart from the individuals who are wrought together in our common national life.

* * *

And you have that kind of a personality. Your mind is the mind of us

all, and it is not identical with any one of us. When we have an important work to do we do not expect one officer or representative to plan it and carry it through. We appoint a committee of three, or five, and then try to find out not what one or two think, but what all together think about it. The committee, in turn, presents it to the whole board of officers and they discuss and consider the matter and may bring it before the church to learn what is the mind of the entire organization.

By conference, and conversation, we ascertain what all of us think and feel, and we achieve a new mind through that experience—a mind which did not exist before, but which is actually created by our interaction and common endeavor to get some result we seek.

* * *

This mind of you as it exists and grows, is one of the most interesting and wonderful things in all the world. I wish I could tell more clearly how it impresses me. It cannot be understood just by taking the address list of your names and counting them up. Each individual of you is a kind of composite, a sort of projection into this moment of a long line of ancestors, of teachers, playmates, authors, of books read, actors seen, singers heard, friends loved, and ideal persons, fairies, angels, saints and saviors cherished.

And there is a peculiar, dominant quality imparted by the fact that all these complex, sensitive minds are fused together in a church. The common mind of the same number of people would be different if they were welded together as a club or a political union, or as a business corporation. As a church we are united in a special way. We have a different feeling for each other in this association than we have for any other group in the world.

It is partly expressed by saying that in this relation we are aware of certain great personalities which envelop and invade us all. This is true in a special degree of Jesus, whose spirit is a kind of common denominator for the specific experiences of all. He is a point of general reference for every individual, as Shakespeare may be for poets and playwrights, or as Abraham Lincoln may be for patriotic Americans. In the same way the prophets, apostles, martyrs, reformers and missionaries, theologians and hymn-writers contribute to this uniqueness of our religious group mind.

Because of these deep streams from the far summits of many mountain ranges of the spirit you are not, O my Beloved, just the being which a door-keeper might count. The persons present on any Sunday are part of you, and a kind of symbol of you; they give you voice, and presence to the ear and eye, but they suggest to the imagination your larger self; your deeper and vaster personality. When I think of your truer self I see also faces from other days; faces of the dead; faces of absent members; faces of a great company of noble souls who encompass and pervade us today like a mighty brooding presence.

It is through such facts as this that the historic continuity and the social solidarity of the church becomes apparent. These are not matters of official regulation. Genuine apostolic succession is not dependent upon the laying on of hands. It is a living experience and is handed on from generation to generation, just as our language is. Our mother tongue does not need a line of priests to perpetuate it. It might be an interesting ceremonial to have the great teachers of the English language gather in their academic gowns and charge young teachers of literature to keep the language pure and to pass it on to others in turn, in order that it might be widely extended to serve the race, and to bless mankind. But everyone knows that the real vitality of speech is in its use, as it is whispered from mother to babe and from friend to friend, in the natural and irresistible companionship of life.

It is the same with our spiritual inheritance. Its transfer from parents to children may be represented by the ordination of priests and by solemn vows, but the genuine, living faith of the hearts of men is conveyed through less dramatic methods: by personal example and by many forms of social communication and radiation. Historic apostolic succession by a definite line of prelates and functionaries is a myth, but the natural transfusion of Christian faith and worship in a growing stream of practical service and devoted wills is the most magnificent fact of human history.

* * *

In this inheritance you share. Yours is the true catholic faith. You not only receive through your living members the treasures of all the great modern apostles, but you may claim as direct an inheritance from the early centuries as any other.

Above all the claims of pretenders,

*Dr. Ames printed this letter originally in the "Disciple Messenger," the monthly publication of the Hyde Park (Chicago) Church of the Disciples.

to the exclusive possession of divine grace and spiritual authority, may be heard the simple words of Jesus, "Where two or three are met together in my name, there am I in the midst of them," and over against the spectacular and formal priesthoods of religion are the true priesthoods of genuine faith and service. "You also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

* * *

There are certain moments when I am particularly conscious of this vast inclusiveness of your corporate nature, gathering into itself all the wealth of personal relationships which we have inherited. Then you are like a mighty being, made visible in part here in this little space, having a name, some slight records of a few years, but in reality embedded in countless souls, extending into an immeasurable past, with hopes and aspirations which stretch forth and anchor you by faith in the infinite forms you shall enter in the future.

The communion service makes this real to me. I love the sense of handling the body and blood of God with my plain, unpriestly hands. I exult in the simplicity of my relationship with the divine. I never forget that any other member of you might dispense these emblems with as much authority as any Bishop or the Pope himself. For the meaning and value of it all is not what is brought to us from without, but in what transpires within us. And when we sit together and silently commemorate our great spiritual friend and leader, there gather 'round us in imagination that host of kindred souls who followed in His way. Then we are brothers with all who loved Him. We are companions in labor with those in all ages who have wrought at the building of His kingdom of love in the world. The sins and follies of our life fall away and we are cleansed of our selfishness and made conscious of participation in a larger and purer life.

* * *

The greater and more ideal the journey or the task the profounder are the sentiments which spring out of the association. Therefore, religion fuses its devotees into the closest and most enduring comradeships. They regard themselves as brothers, as fellow-soldiers, as compatriots in a spiritual kingdom, as citizens of the heavenly world. In order to experience this comradeship more completely they have often withdrawn from the present world to be with one another in conquering the evils of life and attaining its highest goods. Every

monastery and convent has the charm of a house party and a sea voyage, plus the fascination of a spiritual and mystic quest.

You are experiencing in a measure that same fusion of individual wills into a common purpose. As you become more and more conscious of your opportunity and of the meaning of your common task, you will discover with surprise and satisfaction the value and beauty of every soul blended into your corporate life. Every step forward in your practical enterprises has brought new values into all your personal relations.

* * *

At times you seem to me like a sleeping giant, like a great being still unconscious of your powers. The scientists have found that very few individuals work to their full capacity in ordinary occupations. There are unused brain cells; there are latent resources; there are dormant powers. I am sure that is true of you. What would wake you into full consciousness? In the past, persecutions have sometimes stirred and roused the churches to intense action. Now and then the piercing cry of a Joan of Arc has reached the sanctuary and marshaled the worshippers. I wonder whether it is possible, by making clear the needs and the possibilities of your work, to enlist all your energies and prevail upon you to direct your powers to the great things of which you are capable.

If your whole soul was stirred to it you could bring to bear upon all the problems of our modern religious life resources of knowledge of the most expert kind, for there lies back in your sub-conscious mind, expert knowledge of history, of literature, of economics, of chemistry, of medicine, of art, of society, and of the vast practical world in which we live.

What would it be if you gathered yourself into one great holy purpose to fuse these things into definite expression, into facile symbols, and into effective working agencies! Then every member would feel new tides of life, people would seek a share in such a potent spiritual atmosphere, and as by magic, buildings and money and men would be available for the fulfillment of your dreams. In such an experience the presence of the divine life would be nothing remote or vague, but the encircling and pervading spirit of your pulsing, fruitful corporate soul.

EDWARD SCRIBER AMES.

We who profess the worship and fellowship of the living God deny that religion is a matter of ineffable things. The way of God is plain and simple and easy to understand.—*H. G. Wells, in "The Invisible King."*

God is ever ready, but we are very unready; God is nigh unto us, but we are far from him; God is within, but we are without; God is at home, we are strangers.—*John Tauler.*

Dream the Great Dream

DREAM the Great Dream, though you should dream
—you, only,

And friendless follow in the lofty quest.
Though the dream lead you to a desert lonely,

Or drive you like the tempest, without rest,
Yet, toiling upward to the highest altar,

There lay before the gods your gift supreme—

A human heart whose courage did not falter

Though distant as Arcturus shone the gleam.

The Gleam?—Ah, question not if others see it,

Who, nor the yearning, nor the passion share;

Grieve not if children of the earth decree it—

The earth, itself—their goddess, only fair!

The soul has need of prophet and redeemer:

Her outstretched wings against her prisoning bars,

She waits for truth; and truth is with the dreamer—

Persistent as the myriad light of stars!

—M. B. P. in *Unity*.

Was Jesus a Pacifist?

William E. Barton in the Advance

A GREAT many good people are disturbed when they think of Christians as going to war. How, they ask, can disciples of the meek and gentle Jesus engage in armed conflict? It is, indeed, a distressing question, and it shames us that it should need to be asked.

But who told you that Jesus was gentle and meek? Where did you get that impression? Was it the manner in which He addressed the scribes and Pharisees? Was it the way in which He sent the swine of Gadara down hill, heels over head into the water? Was it the stern word of malediction addressed to the fruitless fig-trees?

The farther back we carry our critical study of the synoptic Gospels, the clearer it becomes that the original picture of Jesus preserved in apostolic tradition and the earliest Christian literature was that of a much sterner person than our mild modern imagination has pictured.

But, it is remembered, Jesus suffered without resistance, when He could have had ten legions of angels sent out in wrath against the cruel city and its apostatized hierarchy.

He had them. The ten legions came, and more than ten. That generation did not pass till all the terrible things came to pass, and they were the very things He had declared would come, and for the reason He declared. The destruction of Jerusalem stands, not as an isolated event, but as an integral part of the messianic plan; it was the type and essential feature of His Parousia, His coming.

* * *

Jesus was a belligerent. The triumphal entry was a war measure. It was an act of invasion. As Scipio carried the war into Africa, so did Jesus, at the zenith of His campaign of preparedness, carry the war into the temple. He went armed. He carried a whip. It was made of "small cords," that is, cords smaller than tent-ropes, but cords that had been used

in fastening up bales of merchandise for transportation on the backs of camels and mules, cords that had a sting in them.

"But He did not strike anybody."

How do you know that He did not?

"Because He was too gentle to have struck anyone."

He was not too gentle to have done it if He did it.

It is not definitely stated that He struck anyone, nor is it denied that He did. The whip was no bluff, no lie. It was a weapon, a thing to be feared. If He did not strike anyone, it was not because He was either physically or morally incapable of having done so. It was because offenders recognized their danger and got out of the way.

Jesus came as the Prince of Peace. But He came to bring both peace and a sword. Pray God the time may come when all the swords of earth shall be sheathed forever. But be not too sure that Jesus was too gentle to oppose the wrong. A part of His gentleness was tremendously militant.

* * *

The writer of this article once had occasion to advise two respectable families, in one of which a son and in the other of which a daughter had been wayward. They were both very young, and while their course of conduct for some time had given their respective families anxiety, none of their friends was in the least prepared for the very unpleasant truth which one day it became necessary to face.

It happened that the only older people in those two families who were sufficiently calm and available for discussion were two elderly maiden aunts, one on each side. And they were both women of years and discretion. Bostonian virgins, who had carried cold snow in their own bosoms through all the years of their single blessedness. With these two women it became the writer's duty to consider what should be done in view of a very distressing situation that had brought

simultaneous disgrace upon two irreproachable families.

The alternatives were few, and it did not take long to enumerate the various possibilities. No one of them was a pleasant one, and there were objections, reasonable objections, that could be offered against any of the tentative plans proposed. As each possible plan came up for discussion, and the objections to it were stated, the two women short-circuited the matter by this little dialogue:

"It seems to me it was a great mistake ever to have allowed those two young people to associate with each other as they did."

"I think so, too. I often said to sister—"

And so on.

And each time the writer had to recall to them the necessity for some concrete action by saying:

"No doubt you are correct. But what shall we do with the baby?"

* * *

Now, there are millions of minds on this planet that are formed on the model of those of the two maiden ladies. Brought face to face with an unpleasant situation, they are ready to give their opinions as to what ought to have been done a year ago. All of which would have had a possible value a year ago. But on this present day of grace, A. D., 1917, what shall we do with the baby?

We are at war.

Some good people think we ought not to be at war. They think they know just what ought to have been done to keep us out of war.

It is unfortunate for the world that their wisdom was not sooner made available to the country and the world. But now, here we are, and no one of us can stop the war. We have a stern necessity to face. It is a most unpleasant one, and it cannot be settled by those maiden aunts who know just how their married sisters ought to have restrained their children a year ago.

Knowledge

By Thomas Curtis Clark

THIS is all I know of God:
That the Christ, whose feet once trod
This poor earth, through shadows dim
Leads a lost world back to Him.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

Union of Episcopalians and Wesleyans

There is considerable excitement among church people in England over the simultaneous announcement by the *Church Family Newspaper* and the *Guardian* that negotiations were about to begin concerning the union of the Wesleyans with the Church of England. The *Guardian* prints a letter from a Wesleyan minister, Rev. H. T. Hooper. This minister says the time is near at hand when the Wesleyans will have to choose between union with the Church and union with the dissenters. For himself he chooses the former alternative. He says absorption of the Wesleyan movement is legally impossible and suggests that the Wesleyan ministers accept conditional ordination at the hands of the bishops of the established church and continue their work in the way Wesley designed it, as a society within the church of England. The *Episcopalian newspapers* hail this solution as one that is fair and practical.

Rev. R. J. Campbell Will Visit the United States

The British religious papers announce that Rev. R. J. Campbell, the recent convert to the established church from the City Temple pulpit, will visit the United States shortly. The bishops of Ohio and southern Ohio have invited him to deliver the Bedell lectures at Kenyon college. He is also invited into the diocese of California and he will be university preacher at Leland Stanford university.

Sectarian Issue in Massachusetts

There is a constitutional convention in session in Massachusetts, and one of the live issues is the so-called "sectarian issue." Professor Anderson, of Newton, has been particularly active in opposition to state aid to sectarian schools. The Roman Catholic members of the convention have parried by opposing state aid even to the private institutions.

Professor Repudiates an Episcopal Theory

The Rev. H. M. Gwatkin, who died recently, was the Dixie professor of ecclesiastical history in the University of Cambridge. He has been a strong evangelical, and just

prior to his death he shocked some church leaders in the state church by these words: "If, then, we are told that the guidance of the Spirit ordained it for the churches of the second century, we cannot but heartily agree. But if it be said that it is, therefore, binding on all churches to the end of time, we are compelled to demur. As there is confessedly no direct command of Christ or His apostles to make it a permanent and universal law, we must refer ourselves to the guidance of the Spirit in after ages. If the Spirit spoke the word Episcopacy to the churches of the second century, it does not follow that He speaks the same word to churches of distant lands in other ages under other circumstances."

Rev. G. Campbell Morgan Remains in England

It was announced some weeks ago that Rev. G. Campbell Morgan was to go to Melbourne, Australia, to preach for a year, beginning this fall. Mr. Morgan has changed his mind, the health of his family and the need of his services in England being given as the reasons.

Death of New Testament Scholar

The submarine was responsible for the untimely death of Dr. James Hope Moulton. His loss will be keenly felt throughout the Christian world. In Germany Dr. Adolph

Deissmann, apologist for the kaiser, will realize the meaning of the death of Dr. Moulton. Dr. Moulton is known as the author of a grammar of New Testament Greek. The Oxford press will bring out posthumously his work called "The Treasure of the Magi."

Methodists Endow Lectureship

The trustees of the Wesley foundation of the University of Illinois announce that they have received property valued at \$15,000 from the late Rev. M. P. Wilkin with which to endow a lectureship at the university. The attendance at the university is now about 6,500, of which about one-fifth are Methodists. The Methodists plan to bring some of their most eminent men to the university.

Priests Do Good Work in Army

It was an act of reprisal against the church when, in 1889, it became a law in France that priests and other "religious" men should be subject to draft for army service. There are now in the French armies 20,000 young priests and these have acquitted themselves with credit in the eyes of their comrades. These men hear confessions and perform other duties when they are not active in the trenches. The result of their work will be that a number of soldiers will return from the war more religious than when they went.

MR. BRITLING SPEAKS AGAIN

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Social Interpretations

By ALVA W. TAYLOR

Mammon Taking Advantage of Opportunity

MAMMON is taking advantage of its opportunity. The big coal companies have become so notorious that several governors are preparing to try to take over the mines. In Illinois such shrewd corporation lawyers as Levy Mayer have assured the governor that he has the power to do so and he proposes to act unless there is promise of fair prices soon. Action in Illinois and other states will probably be held up pending action by Mr. Hoover and the President under the new food control law. Germany is today able to coerce Holland, Switzerland and Scandinavia into sending her both food and money because England and France cannot supply them with coal to sustain life. We must supply the deficit and our coal operators answer with a curtailment of output and a kiting of prices that are unheard of.

The railroads have been almost frantically petitioning for the privilege of increasing rates and thus adding to the increased cost of coal and wheat and all else by which humanity lives and the nation fights. If actual operation demanded it, no one would doubt their right to it; but what do the balance sheets say? The Interstate Commerce Commission reports that for June railroad profits were \$8,000,000 more than for the same month of last year. Profits last year were the largest in the history of railroads. The plea is that operating expenses are increasing and thus rates must be increased to meet future contingencies. This report shows that operating expenses did increase by \$30,000,000 and income by \$38,000,000.

Some time ago a trade journal advised its patrons to kite prices and said that "the public is being educated to pay high prices and merchants should take advantage of their opportunity." The President's plea will be in vain so far as big business as a whole is concerned. There are thousands of loyal business men who would act patriotically, but there are others who will take advantage of the opportunity, and these have the laws of trade under war conditions on their side. There is only one remedy. Just as we conscript men, we must control prices as a means of fighting the war.

Steel or Steal?

When some scores of Oklahomans from the Indian borders refused to serve their country, the law surrounded them and they are now in prison. The slackers are being gathered in, and even the conscientious objector will have trouble in proving his case and getting exemption. Now comes news that there is a hitch at the Bethlehem steel works. Bethlehem has outrun Essen since the war began and Schwab is mightier than Krupp today. In 1913 the steel trust paid 7 per cent on preferred stock and 5 per cent on common (and steel common is water) and still had an undivided surplus of \$30,000,000. Last year the profits were considerably more than three times as great as in 1913. In 1913 billets sold for less than \$27, last year for \$42 and since we entered war they have gone up to \$100. Wages have gone up 27 cents on the dollar and the entire wage fund of the trust is actually less than its profits. In other words, wages require only a small percentage of the gross income of the companies and could be much more than doubled without disturbing average profits. The government reported some time ago that the trust could raise wages one-half in ordinary years after paying large dividends on watered stock and all, and that of late it could double them. Yet the average wage of 200,000 steel workers is yet around 20 cents per hour.

No element in war-making is more necessary than steel. The President has appealed to business to be patriotic and not ask extraordinary profits. Steel and the steel barons are rich beyond the dreams of avarice, yet they ask Uncle Sam to double the prices they have been charging the Allies; and the Allies were paying almost double peace-time prices and peace-time prices were paying enormous profits on the actual investment. Colonel Goethals stood ready, so Mr. Denman charged, to pay them \$95 for a product that had sold all last year for less than one-half that sum. The Defense Council agreed to recommend a price equal to that charged England, but Secretary Baker refused to O. K. it and fixes the price at around \$40. It is over this price that the trouble has come, if reports are correct. We must have steel; must we submit to a steal?

Strikes in War Time

Labor has shown an admirable spirit of loyalty since war was declared. The I. W. W. represents a revolutionary and largely irresponsible element of radicals, many of whom do not work regularly and most of whom are foreigners. Their numbers are inconsiderable as compared with the noise they make—or, rather, that the newspapers and officials make over them because of their sensational doings, and they are an almost negligible quantity so far as numbers are concerned in the great world of labor. The American Federation entered into an agreement with the government to negotiate over all differences on government work, and the leaders have been giving time without stint to help the big commissions that are pushing war munitions.

There was an attempt made, when war was first declared, to suspend all labor laws and to make striking a crime. The President was empowered to suspend industrial laws that had been slowly and painfully built up through years of contest in Congress and courts. To his credit, he has declared that to use such powers would be a calamity. England and France made such suspensions when war broke out, but are now trying to restore them and repair the damage done. Emergencies may demand a temporary suspension of laws limiting hours, but in the long run of the war it has been found that more strict rather than less severe regulations are needed.

Fifty thousand carpenters on government work are threatening to strike. The American Federation has declared that it would be a breach of faith to do so. This is not always the case in private works engaged even on government contracts. When profits mount beyond all bounds the men are justified in feeling they should share them; then wages have advanced less than one-half as much as the cost of living, and if the facts were known they have advanced, no doubt, much less than half as much as the average of profits in most of the greater industries. Shall men be forbidden to strike under such circumstances, or should the government enforce a wage scale consistent with the profits made by the employer? In these days of government control, the wage needs consideration as well as food and munitions.

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Modern Idolatry

The Lesson in Today's Life*

By CHARLES H. SWIFT

THE reign of Zedekiah marks the end of a long period of gradual decline and the final overthrow of the Hebrews as a separate and independent nation. Since the days of Solomon's glorious reign, the life of the people was being attracted and influenced by the surrounding heathen religions. They had crept into the court life as a deadly and destructive force to the ideal Jehovah worship fostered by the mighty prophets. Israel had already paid the penalty of her lost idealism. Judah struggled bravely against the corrupting influence of this idolatrous worship. Mighty kings, as Jehoshaphat, Hezekiah and Josiah, had inaugurated far-reaching reforms to counteract this influence and to reestablish the true monotheistic form of religion. Their efforts were only temporarily successful, for the heathen princes of the idolatrous class at court again secured control of the government and reinstated all the atrocious abominations characteristic of heathenism.

* * *

Jeremiah saw the trend of things. He fully understood Judah's position as a weak nation lying between the two powerful kingdoms of Assyria and Egypt. This prophet of God cried in vain for national repentance. In fact, impending doom was at hand and soon Judah would be carried away into captivity, to live seventy years amid a people she knew not. Jehoiachin, the last king, is now in prison in Babylon. Zedekiah, the appointee of Nebuchadnezzar, breaks faith with the foreign despot and attempts a rebellion. He pays the price of his perfidy. Having his eyes put out, he is carried away in fetters as a prisoner to Babylon. All the inhabitants, save a few left as vine dressers and husbandmen, accompanied him.

Thus a glorious nation gradually became corrupted and diseased through the loss of her high national idealism and finally crumbled into a weak, vacillating dependency, followed quickly by a long period of sorrowful captivity. In spite of the

repeated warnings of the prophets of God embodied in their passionate messages for national reformation, a mighty people became captives of the same gods with whom they had compromised. This retributive punishment is the prophetic conception of God's anger kindled against a sinful people; while back of it is divine mercy waiting an opportunity to redeem. The doctrine of the remnant is the doctrine of national hope.

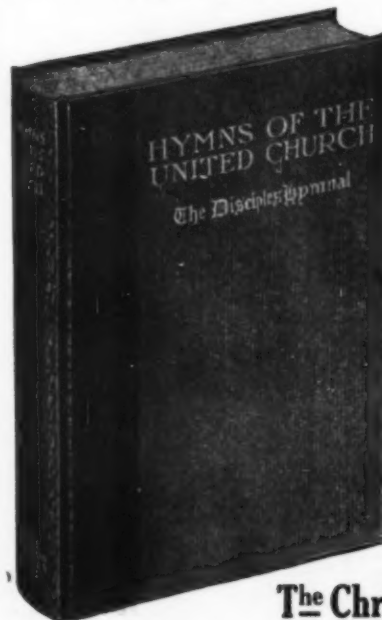
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With the training and development of the centuries, idolatry has not been fully uprooted. As the material pressed so heavily upon the sensitive mind of the Hebrew as to make nature worship, animal worship, star worship and man worship a deadly allurements, so in modern life man struggles against the strong temptation of material philosophy in his search for the invisible God. The industrial order presses hard against the mind until machinery and organization become a god to be worshiped. The polluting profit system is so alluring as to claim millions

who daily worship at her shrine. The golden calf is in our midst. Her devotees are numberless. The artisan, the farmer, the merchant, the banker, the drummer, the lawyer, the doctor, the politician, yea, the preacher, are among the vast throng which crowd her courts. Her temple is ever filled to overflowing. "Count your money blessings" has become her sacred anthem. Her creed is, Grab all you can, but be careful that you do not get grabbed. Her test of fellowship is the bank account. Her heaven is the city of gold.

Various forms of this modern idolatry are in evidence. It may be the imperialism of an aggressive nation. It may be the militarism of an autocracy. It may be the commercialism of an industrial people. It may be the science of ambitious minds. It often finds expression in economic terms, in Nietzschean philosophy, in social distinction, in political preferment, in educational achievement and in professional attainment. It creeps into every sacred institution of our modern complex life, with its blighting and corrupting influence. It perverts human nature and leads to atrocious sins. Courts become corrupted, legislative bodies become contaminated, civic life becomes tainted, educational institutions become debased, social life becomes corrupted, churches become polluted and homes become defiled. The sin of modern idolatry is far-reaching in its deadening, destructive power.

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The Christian Century Press

700 East 40th Street, Chicago

*This article is based on the International Uniform lesson for August 26, "The Captivity of Judah." Scripture 2 Kings, 25:1-21.

Disciples Table Talk

Getting Ready for the Soldiers at Rockford, Ill.

Central Church, Rockford, Ill., is making careful arrangements to look after the welfare of all soldier boys from the Christian churches of Illinois who will be encamped at Camp Grant Cantonment there for training in the new army. The pastor, Wm. B. Clemmer, desires that every minister of our churches in the state will advise him by early mail the names of all who come to the cantonment from their congregations. Special effort will be made to make the boys feel welcome to the church fellowship and surround them with such influences as will make their new life as satisfactory as possible. It would be well also for all who plan to visit Rockford in the coming days to advise Pastor Clemmer that they may not be disappointed in securing satisfactory lodgings while there. The church and the city feel the opportunity for a peculiar service and to give helpful and wholesome surroundings to a new population of 40,000 in a day is no slight matter. Address Wm. B. Clemmer, 1229 N. Court St., Rockford, Ill.

Wabash Avenue, Kansas City, Church Completes Present Pastor's Seventh Year

L. J. Marshall closed his seventh year at Wabash Avenue church, Kansas City, August 1, with an enthusiastic service, in which there were eleven accessions to the church, all adults. Mr. Marshall preached on the text, "I Have Fought a Good Fight," taking it, however, in Weymouth's rendering, "I Have Waged a Glorious Contest." He declared that it was possible for a church or a minister to wage an inglorious contest, one that, when it is looked back upon, is seen to have been unavailing and insignificant. He told of an aged minister who recently came to his study to discuss the living issues which Disciples of today are facing. After an hour together, this minister voiced the regret with tears in his eyes that he had spent the years of his ministry in making a false emphasis, in contending for legalistic points that had no abiding value. He had waged an inglorious contest. In his sermon Mr. Marshall reviewed the record of Wabash Avenue church and said that the things for which the church had stood and was now standing were the abiding things, the glorious things. They were able to look back upon the seven years and, when many more years shall have passed, would still be able to look back and say, "We have waged a glorious contest." Mr. Marshall is spending August in vacation in the country near Kansas City.

Laymen's Symposium at Illinois Convention

The Illinois State Convention will be held at Taylorville, Ill., this year, the date being September 10-13. The Disciples of Christ have about 700 churches in this state, with a membership of over 115,000. A most interesting feature of the program of the meeting this year will be a laymen's symposium, which will be participated in by the following men: Herbert F. Wilson, Advertising Manager of the Decatur Herald, on "Church Publicity"; H. L. Fowkes, County Superintendent of Public Schools at Taylorville, on "The Church School"; C. M. Thomp-

son, Dean of Department of Economics at State University, on "Financing the Church"; Matthew Bollen, Postmaster at Havana, on "The Men of the Church"; W. K. Whitfield, Judge of the Circuit Court, Decatur, on "An Efficient Eldership"; J. W. Ross, of Walnut, on "The District Building Syndicate." Other interesting features have also been arranged which will be presented each week in these pages.

St. Louisans To Go To China as Missionaries

Dr. Paul H. Stevenson and wife, of Union Avenue Church, St. Louis, Mo., have been appointed to service in China by the Foreign Society. They will sail from San Francisco on the Siberia, September 1st. Dr. Stevenson is a son of Marion Stevenson, of the Christian Board of Publication, and a graduate of Hiram College and of the Medical College of Washington University, St. Louis.

F. Lewis Starbuck as Labor Arbitrator

It is not often that a preacher, who has been in a city the size of Peoria, Ill., less than two years, and is pastor of a church whose members boast of very little wealth and influence, is chosen for the responsible position of chairman of an arbitration committee to settle labor disputes involving contracts running into huge sums of money. Yet, this is precisely the enviable position that F. Lewis Starbuck, pastor of Howett Street Church, Peoria, has been called upon to assume. Mr. Starbuck organized his committee and got into communication with the contesting parties after they had spent several weeks in futile discussion, and bitter feeling had been developed on both sides. By his tactful direction, the committee called in first one side and then the other, listening to

the statements and propositions of settlement, and finally arranged a joint conference; after hours of discussion, and heated arguments, Mr. Starbuck boldly stepped forth and stated the terms that he believed would be a fair adjustment of difficulties, and demanded that both parties comply with them. This resulted in a speedy settlement, both parties signing a contract which released Peoria of her worst affliction—labor troubles in time of war. Mr. Starbuck arrived in Peoria July 1, 1915, and found the Howett Street congregation meeting in a dilapidated frame building sadly deficient in supplying the needs of the progressive people who constituted the church membership. He immediately laid his plans for a new building, and this structure, complete and ready for service, was dedicated this year.

Dr. Combs Given Year's Absence by Independence Boulevard Church

Dr. George H. Combs, pastor at Independence Boulevard church, Kansas City, has been accorded a year's leave of absence on full salary, beginning January 1, 1918. This date marks the completion of a twenty-five years' pastorate. Dr. Combs has not been up to normal health in the past year, and it is believed that a year's rest will tone up his nervous condition. It is said that the war has weighed heavily upon his heart. Dr. Combs was—and no doubt is—a radical pacifist, and feels the problem of adjustment to the new attitude of the United States with real seriousness. Evangelist E. E. Violett is supplying the pulpit at Independence Boulevard during Dr. Combs' summer vacation, and will probably be asked to do likewise for the year 1918.

* * *

—Maxwell Hall, who leads at Broad street, Columbus, Ohio, recently preached a sermon on "America's Joseph," in which he discussed the new food controller of the nation, Herbert C. Hoover, comparing him with the great food conservator of the Hebrews of old.

—Harry D. Smith, who is under contract to accept a chair in Phillips Uni-

Make the Summer Count!

Every minister and religious leader should see that when the summer is over he has not gone backward, but rather made a real advance in his thought life. One must read, and read widely, in these days to keep up with the world's progress. In order to encourage ministers and other religious workers to "make the summer count" for their mental and spiritual development, we are making a special 10 per cent discount for cash on \$5.00 (or more) orders for books advertised in this issue of THE CHRISTIAN CENTURY. Lay in your "summer reading" now and take advantage of this special offer. Enclose check with order, including 10 cents postage for each volume ordered.

Disciples Publication Society

700 E. 40th St.

Chicago

versity, Enid, Okla., in the autumn, and who is now resting from active service in preparation for his new task, is being urged by his former congregation at Hopkinsville, Ky., to return to that city as pastor. Mr. Smith served this church for about eighteen years.

—F. H. Vernon has resigned his charge at Stuart street, Springfield, Ill., and will leave the capital city about September 1st.

—Thomas A. Maxwell, pastor-evangelist of Lincoln, Neb., has received appointment as chaplain of the State Penitentiary, located in Lincoln. Mr. Maxwell had on several occasions talked to the inmates of the prison and was well liked by them.

—The two Christian Endeavor Societies of the North Yakima, Wash., church, have seven young people attending Christian universities and colleges.

—H. H. Williams has resigned from the pastorate at Girard, Ill., and will leave this field September 1st.

—It has become a tradition at Transylvania College, Lexington, Ky., that faculty members must keep in the finest training for their work. As a result, every summer a large number of them spend the vacation period in leading American universities. Dr. A. F. Hemmenway, of the Science department, Prof. E. W. Delcamp of the department of Latin, Prof. Karl Mueller of the department of German, Prof. R. E. Monroe of the department of Modern Languages, Mrs. Charles F. Norton, Librarian and Prof. W. C. Bower are all doing university work in better preparation for their own departments.

—E. F. Leake, of Independence, Mo., supplied two Sundays recently at Linwood Boulevard church, Kansas City, when C. C. Morrison was absent.

—News from Dr. Burris A. Jenkins advises us that he is at the British front in France and may return to this country early in October.

—The midweek service at Linwood church, Kansas City, is attended by from 100 to 150 people, even in these summer months. A light supper served at 6:30 o'clock makes it convenient for some to come who otherwise would not, and the discussion of the previous Sunday morning's sermon provides a subject upon which the attendants like to express their opinions, both pro and con.

—James Small, pastor of Hyde Park church, Kansas City, has been appointed chaplain of Missouri's Third regiment, and will go to the front when the regiment goes. Mr. Small did not apply for the position, but was asked by the colonel in charge to accept the task.

NEW YORK

A Church Home for You.
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142 West 81st St., N. Y.

—H. W. Hunter, pastor at Wellington, Kan., writes letters regularly to the young men of his congregation who have enlisted and gone to the training camps over the country. Mr. Hunter is summing at his former home, Higginsville, Mo.

—Clark W. Comstock has resigned his pastorate at Charles, Iowa, and will assume the duties of superintendent of missions of the Northwest district, Iowa. His headquarters will be at Waterloo.

—S. R. Hawkins, one of the Indiana district secretaries, has recently brought

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harmony in the church at Warsaw, Ind., where there has been continual strife for two years, according to a newspaper report.

—F. M. Tinder, who recently left the work at Lancaster, Ky., visited the church at North Middletown with view to taking the pastorate there. John Christopherson, the present pastor, has resigned.

—H. H. Peters, Illinois State Secretary, recently spent a Sunday with the church at Dallas City, Ill., and led in raising \$1,800 in cash and pledges to cover an indebtedness on the building. Mr. Peters speaks in praise of the work of the pastor there, W. H. Hampton, who, he says, "has the confidence of the community."

—Richard W. Wallace has resigned the pastorate of the Lexington, Mo., church and has accepted a call to the church at Winder, Georgia. Mr. Wallace will take up his new duties the first of October and the family will leave Lexington the later part of August. They will drive through to Kentucky in Mr. Wallace's Buick car and spend the month of September with relatives, later going on to Winder. Mr. Wallace came to his Missouri work from Lexington, Kentucky, in November, 1915, where he was pastor of the Woodland church for five years. During his pastorate at Lexington, Mr. Wallace has had the satisfaction of seeing about sixty members added to the congregation. He leaves Missouri for the southland primarily in the interest of his health. Winder is a town of about 5,000 people located a short distance from Atlanta, and only about 20 miles from Athens, the seat of the state university.

—Secretary H. H. Peters of Illinois reports an unusually strong program at the annual meeting of the churches of Edwards county, Ill., which was held at Albion late in July. There are ten churches in the county. Mr. Peters writes: "The Albion church is looked upon as the leader in all our cooperative work in the country and T. J. Clark, pastor there, is a tower of strength in directing the forces." The program was unusually strong, dealing with the vital problems of community life. This meeting was another evidence of the fact, that our people are facing the real problems of their communities."

—Prof. George W. Hemry, lately of the College of the Bible, Lexington, Ky., has recently completed a two weeks' meeting for the East Union Church, in Nicholas county, Ky. There were 15 accessions to the membership. Paul M.

Trout, pastor at East Union, speaks of Professor Hemry's "exceptionally helpful messages."

—M. A. Thompson, a former Iowa preacher and a graduate of Drake, was killed recently by an autocyte at Puy-

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea—1 cupful	1.54
(hot) (5 fl. oz.)	
Green tea—1 glassful	2.02
(cold) (8 fl. oz. exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz.	1.21
(fountain) (prepared with 1 fl. oz. Syrup)	
Coca-Cola—1 drink, 8 fl. oz.	1.12
(bottled) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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allup, Wash. Mr. Thompson was pastor of McKinley Park church in the Washington town.

—Sheldon Medbury, son of C. S. Medbury, of Des Moines, is now at Fort Houston, Tex., where he is training in the aviation camp, preparatory to going to France.

—Walter S. Athearn, of Boston University, is spending the summer on Cape Cod, in Massachusetts. He will return to the Boston school in the autumn to resume his work there in the field of religious education.

—S. J. Burgess, of Eureka College and the Yale School of Religion, is the new pastor at Barry, Ill.

—B. F. Hagelbarger, of the Kent, O., church, writes that his people have been trying an unusual order of services on Sunday evenings of July. The hour was divided into three periods: twenty minutes for song and devotions, twenty for sacred music on the Edison phonograph, and twenty minutes for a practical sermon on Christian living. Life was discussed from the standpoints of value, viewpoint, measure, possibilities and goal.

—J. C. McArthur, of Salina, Kan., writes that Dr. Arthur Braden, of Lawrence, Kan., is preaching some fine sermons as supply for the regular pastor, Arthur Dillinger, who is in summer chautauqua work in Iowa, Nebraska and other states.

—July was a good month for the American Temperance Board, writes Secretary L. E. Sellers of Indianapolis. The receipts were \$746.36 and came from 149 churches and Bible schools. One gentleman after hearing Secretary Sellers in one of his addresses handed him an unsolicited check for \$100. Mr. Sellers thinks that he should hear from at least one thousand churches and many individuals during the remaining two months of this missionary year. He spent the most of July in Kentucky. The nomination of men for the state legislature made his visit very important. His meetings were well attended and enthusiastic. The secretary is planning an automobile trip in Ohio. He will have a singer with him and will hold five or six street and park meetings each day. It looks now like Ohio would vote dry in the election November 6, according to Mr. Sellers. All correspondence should be addressed to the American Temperance Board, 821 Occidental building, Indianapolis, Ind.

Mount Hermon Federate School of Missions

The Federate School of Missions, held July 16-21, at Mount Hermon, Cal., had an enrollment of 110. The free stereopticon missionary lectures drew many who were not enrolled. A number of missionaries of the various denominations were present from Cuba, China, Africa and from the Mexican work at Los Angeles, the work among the Jews, the work among California Mono Indians and the Arizona Indians. We had daily text-book lessons in "An African Trail" (by Jean Mackenzie) and "Missionary Milestones," (by Margaret Seebach), the classes being taught by Mrs. Hallie Linn Hill of New York City, that brilliant and informing leader. We had also a normal class, a children's story hour, and a young ladies' class.

Inasmuch as we were studying "An African Trail," it seemed providential that we had as speakers two African

missionaries of many years' experience, Dr. Joseph Clark, pioneer Baptist missionary from the Congo, who spoke for us twice, and Dr. Silas Johnson, for 23 years Presbyterian medical missionary in the Cameroun district, West Africa. Inasmuch as Dr. Silas Johnson comes from the station in the Cameroun district, where the author of our text-book, "An African Trail," works, it might be well to pass on here, for the benefit of other students of that delightful book, some of the things Dr. Johnson told us. He expects soon to return to Africa.

* * *

Dr. Johnson's work lies in the great forest belt, where people are as much shut in "as meat within an egg," as one black man expressed it. Dr. Johnson's wife went with him 23 years ago.

Dr. Johnson began his first little school with 17 small black boys, in a little bark house, using letters that had been cut out of wood. Boys began to

crowd in. They slept in a saw bin sometimes and gathered wild sweet potatoes to eat. The longing for schools spread like wild fire. When Dr. Johnson left there the last time, there were 300 schools, all self-supporting, with nearly 17,000 pupils enrolled. On Sundays those little school houses are used as churches. From actual count the average number of people hearing the gospel is 77,000.

Fetishism was prevalent. Now, in some places, the people are throwing away their fetishes by the armful. One man, after becoming a Christian brought Dr. Johnson a box, saying "I want you to take it away. My father had it. It has been my great fetish."

On opening the box, Dr. Johnson found in it the bones of six skulls of the man's ancestors. The black man had been accustomed to keep the box close to his bed, to rub the skulls with oil and powder, and to offer them food. When

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Help the Armenians!

Americans have for over two years heard and seen reports of the sufferings of Armenians, Syrians, Greeks and even Turks themselves, under the barbaric misrule of the Turkish officials. Lord Bryce reported on the Armenian atrocities in words almost too terrible for print. Yet I doubt if many of us can even yet picture what is actually happening in the Bible Lands.

Orphans counted by the tens of thousands; women hounded to fates of unspeakable horror; whole villages wiped out by absolute starvation; bodies of those whom starvation has killed, lying unburied in the streets; a whole people, once a strong nation, eating grass and rubbish—these are facts almost too frightful to be conceived of. Yet they are facts and America must face them or be accused, and justly, of aiding the Turkish Government, by not hastening to remedy its evil work.

* * *

The American committee for Armenian and Syrian relief is doing its utmost to send to the suffering millions the money that will keep them alive and re-establish them in homes or other places of safety. We are often asked whether money given really reaches its destination. It does, and quickly. Do the authorities get a chance to seize part of it? No, every cent, as we know from the missionaries and consuls who are distributors, goes to the people. Is it not probable that the money may be wasted in expenses or lost in transmission? No, for all expenses are privately met, and the telegrams which order payment in Asia have, without a single exception, been safely received and honored. The auditors' reports show that nearly three millions of dollars have been given for this work and that every cent has been safely put into the hands of those who needed it most.

That seems tremendous, and still telegrams come in:

"Require 100,000 this month."—Tahriz, Persia.

"Urge committee to assume responsibility for ten thousand fatherless children at rate of two dollars per month per child."—Erivan, Caucasus.

"200,000 have starved to death in Lebanon."

Such reports, and worse ones, come in every day, and more money must constantly be gathered to answer the appeals.

In order to increase the effectiveness of the campaign for funds, new offices have been opened in several cities, to organize the state in which they are situated. This relieves the New York office and permits of wider areas of continuous giving. Monthly gifts are needed to meet the continuing need. Volunteers to organize local committees and get pledges are imperative. Christians should not wait to be solicited. The real Christian, knowing the need, will send his gift or volunteer his services to the nearest local treasurer and thus aid the work of saving lives.

Such a need does not require appeals to givers. It presents a challenge to Christian America to practice toward helpless peoples what it has been endeavoring to teach those peoples. Other needs are many and pressing. Our country demands our best. But our patriotism demands likewise that we care for those for whose liberty our sons and brothers are fighting.

HERBERT L. WILLETT, JR.

Note.—Funds intended for this very important cause may be sent through The Christian Century or direct to Herbert L. Willett, Jr., Field Secretary, Chicago Committee for Armenian and Syrian Relief, 1119 Association Building, Chicago.

he gave up those fetishes, he showed his sincerity. He said: "Now I have the white man's God."

The members of the Christian denomination representing it on the execu-

tive committee of the Mount Hermon Federate School of Missions are Mrs. N. E. Galloway, Mrs. J. N. Lester, Mrs. H. C. Ingram, and Mrs. Chas. Titus.

MARY E. BAMFORD,
Press Secretary.

Facts Regarding Our Kansas City Churches

Jackson county, in which is situated Kansas City, Missouri, and Wyandotte county, the home of Kansas City, Kansas, are the "boss" Christian church counties of the brotherhood. There are 17,128 members of Churches of Christ in these two counties. This is more members than we have in many whole states; in fact, there are only seventeen states in which we have a membership exceeding 17,000. The states of Alabama, Arizona, District of Columbia, Maryland, Delaware and Florida combined have barely as many members as these counties at the mouth of the Kaw. All the members in Idaho, North and South Dakota, Louisiana, Minnesota, Mississippi and Montana barely equal the number of our host for our next convention. There are more members in the Independence Boulevard Church than in all of New England, New Jersey and North Dakota combined. There are more members in the Central Church, Kansas City, Kansas, than in all of Manitoba and British Columbia. The Jackson Avenue Church, only recently a mission, has as many members as all the churches of North Idaho, which number twenty-four churches, according to the year book. If all the churches of Kansas City were one church, their area would be in the neighborhood of twenty acres. If the floor space of these churches were cut one foot wide and laid end to end it would stretch for one hundred miles. If all the pulpits were one pulpit, it would be as high as the Bunker Hill monument. If the organs of our Kansas City churches were one grand organ, it would have a keyboard a hundred feet from end to end, and pipes as high as the Tower of Babel. If all the preachers in Greater Kansas City were one preacher, he could place one foot in Kansas City, Kansas, and the other in Kansas City, Missouri, and with one hand greet all the people coming from the east, the other hand grasping the outstretched palm of those from the west and welcome them to the convention. If all the members in the two counties marched three feet apart, single file, at the rate of three miles per hour, it would take them four hours to pass a given point.

The Kansas City churches believe in getting good preachers for their pulpits, and appreciating and holding them thereafter. For long pastorates, we believe Kansas City has a very fine record. The late T. P. Haley was pastor in Kansas City more than thirty years, at the old First Church more than twenty years, and later at Linwood Boulevard Church, of which he was Pastor Emeritus at the time of his death. W. F. Richardson, now of California, was pastor in Kansas City more than twenty years. George H. Combs is rounding out a quarter of a century at the Independence Boulevard Church. Frank L. Bowen has been City Missionary in Kansas City for twenty years. C. C. Sinclair has been pastor of the Central Church, Kansas City, Kansas, for a dozen years, and has good prospects of staying another twelve years. Burris A. Jenkins,

J. B. Hunley, Elmore Sinclair, William Mayfield, L. J. Marshall, R. B. Briney, and James Small have all been here long enough to be considered permanent in their pastorates.

In the matter of missionary offerings, Kansas City stands well in the limelight. Last year the combined missionary offerings of the two churches in the two counties was \$23,469.61, being more than ten per cent of the offerings of the States of Kansas and Missouri. The fourth, seventh and eighth largest contributing churches of the brotherhood are in Kansas City. The combined local expenses of the churches in these counties in 1916 was \$122,220. The estimated value of church property in Greater Kansas City is \$1,000,000. Most of the present modern structures have been erected during the past ten years.

E. E. ELLIOTT,
Chairman Press Committee.
Kansas City, Mo.

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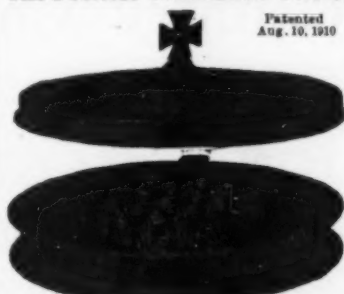
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